4:Nebesky-Wojkowitz E-5 (1950-1951)1952
AK5 Lepcha AK5

13. About Lepcha funeral ceremonies, especially those performed according to Buddhist rites see Gorer, Himalayan village, pp. 345—362.

14. The Chronicles of the Maharajas of Sikkim mention a number of different Lepcha clans. Among these the clans called Sengdungmo, Lingsom-mo, Heemo, Karthakmo and the descendants of the Thekong Salung family were of principal importance; other clans are Tugnyeemo (living near Chumthang), Sampa-putso-mo (Namtehn and Tsidam), Targokmo (Rin chenpong), Barmekmo (Barmiok), Namtseemo (Namtsi), Mangmungmo (Dentam), Taglongmo (Dallam), Samtrukmo (Samdong), Namphagmo (Namphok) Ratoomo (Rinchenpong), Kabeemo (Tumlong), Phogram-mo and Rungnyogram-mo (Lingthem), Rinyet-rambo (near the source of the Rangeet river), Rathongram-mo (near the source of the Radong river), Ringbit rambho (near the source of the Radong river), Lasogmo (Tashiding and Lasog), Kaleg ram-mo (source of the Kaleg river), Rinagmo (Mangbro), Yogcham-mo (Phensang), Rimpongmo (Rumtek), Nebemo (Dikchu), etc.

The Lepcha communities, residing in Ilam (Nepal) were called Rangangmo, Phengbo, Namchamo, Gholingmo, Samdurmo, Kotramo, Sungfungmo, Samlingmo, Lingdam-mo, etc.—The Ilam group of the Lepcha people seems to be of fairly recent origin. According to the historical material available, some 800 Lepcha households, who had taken part in an insurrection against the reigning 7th Maharaja, left Sikkim in 1826 under the leadership of their headmen Dathno, Jerong Denon and the Kazi Gorok, and settled with the assistance of the Nepalese in the province of Ilam.

Two other names should be mentioned here: the *Na ong*, who lived near Dallam in Sikkim, but later died out, and a group of Limbus called Sanyit bho, who were classified as a Lepcha clan. A note on the *Na ong* see also in Kali Kumar Das, The Lepcha People, p. 5.

15. The Ilam Lepchas have a particular custom of keeping those assembled in the house awake during the long vigil. While the *Mun* chants her account, one man—usually somebody who is known as a witty story teller—takes his place in another corner of the house and tries to keep all present awake by telling them jokes and stories.

16. *The kung tek* and *Ne kung ngal* are said to have been the children of the Lepcha ancestors, *Fa grong thing* and *Na song nyo*. This first pair of sorcerers is today surrounded by numerous legends, current among the Lepchas. One of these legends tells about their encounter with *Gyad kbum beags*, the ancestor of the Sikkim Maharajas, who came to obtain their blessing so that sons might be born to him. About the way in which he and his retinue were received by *The kung tek* and his wife, the Chronicles say: "Entering his house they discovered the old man on a raised throne of bamboo. He had washed off the dust and ashes, which had covered his face during his work of clearing the jungle. He had put on his feather cap and the garland of teeth and claws of wild animals, interspersed with various shells and cowries. He sat with a dignified mien, while his wife *Ne kung ngal* was busily engaged in getting food and drink ready. When the strangers entered, a wide bamboo mat was spread on the ground...." *Gyad kbum beags* received the blessings and returned to his residence in the Chumbi Valley, where in the following years three sons were born to him. Later he went back to Sikkim to offer his thanks to *Thekung tek* and to conclude a pact of friendship with him: "This friendship was cemented by a ceremony, at which several animals, both domestic and wild, were sacrificed and all the local deities invoked to bear witness to this solemn contract of friendship, binding the Lepchas and Tibetans in an inseparable bond. They sat together on the raw hides of animals, entwined the entrails around their bodies, and put their feet together in a vessel filled with blood, thus swearing the blood oath to each other."—This event is also shortly mentioned in Risley, H. H., History of Sikkim, JBTS, Vol. IV., Calcutta 1896.

It is possible, that *The kung tek* was a person which once actually lived and which only later became enveloped in legends, as the Chronicles mention—besides a number of descendants, of whom only the names are given—also a certain Lepcha headman, called Tsea Aphong, who was a direct descendant of *The kung tek* and who served under the second Maharaja, *brTan brung rnam rgyal* (ascended the throne in 1670).

17. While the Lepchas in general derive their origin from Mt. Kanchenjunga and its immediate environs, the various clans later on established legendary relations to various mountains,

[i.e., during the funeral rites. —Analyst]

23: Benedict
184, 192, 582, 591, 602, 611, 613, 614, 616,
618, 621

A L1 Southeast Asia
Lepcha AK5

/For lists of kinship terms, and for excellent and detailed information concerning correlations between kinship terminology, patterns of behavior, and social institutions, see category 601./